SOME NEW BOOKS.

The Persian Case and International Ethics.

MR. W. MORGAN SHUSTER, the author of *The Strangling of Persia* (The Century Company), is not a particularly good writer in point of diction. He too often lapses into commercial English. In the weightier matters of selection and arrangement of topics and intelligible treatment of them he appears to much better advantage. And, indeed, the story which he has to tell is so interesting in itself that it would take a much worse telling than his to spoil it.

The disturbances in Persia, of which the present situation is the outcome, date back more than twenty years. By 1890 what patriotism there was among the Persian people had been made very suspicious by the concessions granted to foreigners and the loans accepted from them on humiliating terms. The Shah, Nasiru'd-Din, who had been on the throne since 1848, was in fact as absolute a monarch as Louis XIV. The State, it was he. His notion of government was to squeeze all that was to be squeezed out of his people in order to supply himself with superfluities, mostly vicious. When domestic resources failed he had no scruple in accepting subsidies from foreign Powers that had interests of their own to serve. His court was much like that of Charles II. as was also his dependent position. He had once or twice visited Europe, and is best remembered in England, doubtless, by the characteristically Oriental reason which he assigned for refusing to go to the Derby: "It is known to me already that one horse runs faster than another." But before the close of his reign modernism had already infected the people, if not the monarchy. In 1890 he had granted to a British corporation, with a capital of $8,250,000, a concession for the purchase and sale of all tobacco raised in Persia. The annual profit expected on this concession was $2,500,000, of which a quarter was to go to the Persian Government, which is to say to the Shah. This concession was the last straw to the patient Persian camel's back. Under the lead of their priests, and indeed as the result of a religious decree, the entire population virtually "swore off" the use of tobacco. The revolt thus begun continued until the concession was revoked at the cost of an indemnity to the British corporation of $2,500,000, the interest of which was saddled upon the Persian people.

The disreputable old Shah was killed in 1896, after reigning nearly half a century, by a fanatic whose memory is cherished by many Persians as that of a patriot and a martyr, since the fatal shot is supposed to have been fired as a protest against the subjugation of the country to foreign influences. The Crown Prince, who succeeded the Shah, had a very troublous reign of a little over ten years. The patriotic consciousness of the country increasingly asserted itself, to his serious inconvenience. The agitation went on brewing until 1906, when there occurred the curious political expedient, peculiar to Persia, of what may be called a passive strike. At the instigation of the priests, who seem to have been all along the backbone of the popular or patriotic party, 16,000 people of Teheran quit work and "took sanctuary" in mosques and other public places, including the grounds of the British Legation, for the purpose of compelling the Shah to dismiss an unpopular Minister and to grant a Constitution. The strange device succeeded. The Constitution or "Fundamental Law" created an elective Assembly, the Medjlis, essentially upon the British model, to which the Cabinet is responsible. Though overriden by the Russians in practice, this Assembly has ever since continued to be in theory an essential part of the Persian Government. Upon the death of Muzaffaru'd-Din in 1907 he was succeeded by Muhammed Ali Mirza, described by Mr. Shuster as "perhaps the most perverted, cowardly and vice sodden monster that has disgraced the throne of Persia in many generations" He began by quarrelling with the Legislature, but was beaten on every important issue. The Medjlis was opposed to foreign loans, and especially insisted upon the dismissal of a Monsieur Naus, a Belgian who had been put in charge of the customs service, and who had made himself very rich and very odious. The Shah recalled from the exile into which he had been forced in 1903 the Atabak-i Azam, a skilful and wily politician, who undertook to secure the approval of the Legislature to the contracting of another Russian loan, and seems to have been upon the point of succeeding, when, in August, 1907, he was assassinated by a young patriot, who immediately committed suicide. Assassination is a recognized method in Persia of bringing about political results. Mr. Shuster gives a striking instance of this, partly at his own expense. The only recognized regulator in Persia is the price of grain, and check upon the cupidity of the great wheat raisers is the supply yearly laid away in Government magazines, and in time of scarcity retailed at a moderate price to the people There were bread riots in Teheran in 1911, for which Mr. Shuster was disposed to hold responsible the chief baker in the town, whom he describes as a "great trouble maker for the Treasury." "Speaking of him and his intrigues one day to several prominent Nationalists I remarked that he was the cause of most of the trouble with the bread supply in the capital, was feeding inferior bread to the people, and that he should be 'gotten rid of.' A morning or so afterward, on entering my office rather late, I was informed by one of my Persian asistants that 'The chief baker had been killed in accordance with my wishes.'"

The political interest of Mr. Shuster's recital is, however, international rather than national. The methods of Europe may not be so crude or sanguinary as those of Persia, though even that appears to be doubtful. At any rate they are not in the least more moral. On the very day of the assassination of the Atabak (August 31, 1907) the Anglo-Russian convention was signed at St. Petersburg by the negotiators, Sir Arthur Nicolson and Alexander Iswolsky. By this convention, which assumes to set forth the relations of the contracting parties to Persia and to one another in Persia, it is provided that Great Britain engages "not to seek for herself and not to support in favor of British subjects or subjects of third Powers any concession of a political nature" north or west of a certain line, which in fact restricts her to the southeastern corner of Persia. Russia makes a reciprocal engagement south of a certain line. When the terms of this agreement were known in Persia there was great excitement. It was very naturally supposed that the purpose of the two contracting nations was to partition Persia between them. To quiet the excitement the British Minister at Teheran, Sir Cecil Spring Rice, made an official communication to the Persian Foreign Office declaring on the authority of Sir Edward Grey, then as now the British Foreign Secretary, that "neither of the two Powers will interfere in the affairs of Persia unless injuries are inflicted on the persons or property of their subjects," and that it was agreed between the two Powers that "negotiations arising out of the agreement must not violate the integrity and independence of Persia." Sir Edward Grey quoted Iswolsky as saying that "neither of the two Powers seeks anything from Persia, so that Persia can concentrate all her energies on the settlement of her internal affairs." With this assurance the Nationalist party and the Medjlis were fain to be content. As a matter of fact, however, in the following summer the Russian Minister began to interfere with Persian internal affairs by threatening the Government with Russian intervention if the popular and legislative opposition to the Shah's plans did not cease. Meanwhile an attempt upon the Shah's life had shaken his nerves and impelled him to leave the city. A force called the "Cossack Brigade," composed of natives and officered by Russians detailed by their Government but paid by Persia, bombarded the building in which the Legislature met and dispersed that body. By the middle of July 2,000 Russian troops were in northern Persia, but on July 13 the National forces from the country districts slipped past the Cossack Brigade and occupied Teheran, the Shah taking refuge in the Russian Legation, and thus abdicating. A few days after he was formally deposed, and in November the Medjlis reassembled.

The Cabinet of 1910, with the assent of the Legislature, formed a sensible scheme of putting in charge of their finances an American, as being free from the entanglements to which any European financial adviser would have been subject. They asked our State Department to recommend a suitable person, and from the list furnished by the Department they selected Mr. Shuster, already successful in the organization of the Cuban customs service, as Collector at Manila and as a member of the Philippine Commission. He arrived at Teheran in May to take the post which he was to occupy for five very lively and eventful months. Naturally he found the finances in a state of complete confusion. "Temptation without and corruption within" had done their perfect work upon the Persian treasury. His first act was to secure the passage of a law defining his status and authority and ordaining that all public funds should pass through his office. The results were in some instances startling. He requested the Minister of Finance to turn over to him the bank balances and cash of the public treasury. The Minister informed him that the account of the Finance Department was kept with the Imperial Bank of Persia; that it consisted of a deficit or overdraft of $400,000, and that it gave him pleasure to instruct the bank to transfer the account to the credit of the Treasurer-General. All the banks doing business in Teheran were notified that no Government obligaions were payable unless they were signed by the Treasurer-General, and that all accounts with any Government department or Government official were to be transferred to him. The fluttering among the legations was remarkable. The Russian Minister, in pursuance of the national policy of abstaining from the internal affairs of Persia, announced that the Belgians employed in the customs should not be subjected to the control or supervision of the Treasurer-General, and threatened to seize the northern custom houses and put Russians in charge.

The legations, with the exception of the British, the Dutch, the Turkish and the American, sent furious protests to the Foreign Office. The German Minister, referring to the Persian Treasurer-General as "a certain Mr. Shuster," declared that German interests would be infringed if his checks were signed by the Treasurer-General instead of by the Administrator of Customs. It appeared that the German interests in question amounted to $5,400 a year, which had been paid to two Germans in charge respectively of a German school and a German hospital, the expenses of which Germany had contrived to saddle on Persia. The Italian Charge objected to having Italian interests passed upon by the "so-called Treasurer-General," the only discoverable Italian interest being the salary of an Italian military instructor, with the rank of General, who notoriously did nothing whatever to earn it. Encouraged by these demonstrations of sympathy, the Belgians in the custom house showed fight, but were finally induced to submit to the law. As to Persian sinecurists and stipendaries, their name was legion and their complaints were loud. A typical example is worth giving in Mr. Shuster's own words: "The loudest in his complaints and dire predictions of impending disaster was his Excellency Amir Azam, now rejoicing in the title and dignity of acting Minister of War. The Amir Azam was a man whose general reputation would warrant a long sentence in any workhouse. I had an agent look into some of the financial transactions of the War Office, and particularly the private bank balances of the acting Minister. When, therefore, in a council of the Ministers of June 19, at which I was present, he proclaimed that a general rising of the 'Army of Teheran' would take place the following day, if a mere 42,000 tumans was not at once forthcoming for their pay and rations, I politely asked him what disposition had been made of the similar sum which I had given him for another month's arrears only ten days before. 'Gone,' said his Excellency, 'all disbursed to the poor, starving troops of the army.' "Have you none of that money left?' I said. 'Not a kran remains in the war chest,' he replied. I thought it convenient at this point to pull out a private memorandum which I had brought with me, showing that his Excellency had deposited the last month's pay and several other sums for military purposes, in all 83,000 tumans, with a native banker, with whom it rested at that moment while the predicted rising of the troops was being staged by the Amir's gallant officers of the line."

With the good will of the Legislature, the American Treasurer-General would doubtless have succeeded, in spite of these initial discouragements, in putting the finances of Persia upon a businesslike bases, but every attempt in that direction was thwarted by the representative of Russia with the reluctant and disgusted acquiescence of the British Minister. The case of Major Stokes, to which Mr. Shuster gives much space, was typical. The new Treasurer had concluded that without a show of force it was hopeless to try to collect taxes in the country districts. Accordingly he projected what he called a Treasury Gendarmerie, which would of course be incidentally useful as a police force. Casting about for a suitable head to this force, he came upon a Major Stokes, the military attache of the British Legation, whose term as such was shortly to expire. This officer combined professional qualifications with a mastery of the Persian language and a familiarity with Persian manners and customs. Applying through the British Legation to the British Foreign Office, the Treasurer was told that to accept the appointment the Major would have to resign his commission in the Indian Army, which the Major promptly did by cable. Taking the official British reply as an assent, subject to the condition made and fulfilled, Mr. Shuster proceeded with his preparations, but in the meanwhile Russia had taken the alarm and had protested against any British subject being employed by the Persian Government "in the northern part of Persia," that is to say, within the Russian "sphere of influence." The Persian Government had never recognized, nor of course could Mr. Shuster as an officer of that Government recognize, the "spheres of influence" into which Great Britain and Russia had assumed to divide Persia, nor their authority to say in what part of Persia a Persian official could exercise his functions. He accordingly pushed the matter until he finally encountered a flat refusal upon the part of Sir Edward Grey to allow of the appointment of Major Stokes to operate within the Russian "sphere."

The return of the deposed Shah, with the intention of regaining the throne, in which he had the open sympathy of all the Russian officials in Persia, and as Mr. Shuster insists, the backing of the Russian Government, was defeated as to its immediate purpose. But it gave a pretext to a government no more particular about its pretexts in Persia than it had been a few years before in Corea to crush what looked like a promising experiment at constitutional government in Persia. The first Russian demand was for an apology for the "insult" which Russia alleged had been offered to its consular officers by the employees of the Persian Treasury. The insult had, indeed, been invited, according to Mr. Shuster, but it had not been delivered. Nevertheless the British Government, meekly following the Russians, advised Persia to make the apology, assuring her that in that case the Russian troops in northern Persia would be withdrawn. But the apology was only the prelude to a second ultimatum, which included among other things the dismissal of Mr. Shuster. It amounted, indeed, to a demand that Persia should abdicate its own government. When it was brought before the Medjlis, although the hopelessness of resistance was obvious to everybody, the general sense was expressed by an aged priest, who said: "It may be the will of Allah that our liberty and our sovereignty shall be taken from us by force, but let us not sign them away with our own hands!" The vote against the acceptance of the ultimatum was unanimous. Self-government in Persia died with dignity.

The impression made by this most interesting recital is of shameless greed on the part of Russia and of meek, though reluctant, compliance on the part of Great Britain. When the British Minister announced the assent of his Government to the Russian ultimatum, Mr. Shuster says, he went through his task "like a man taking medicine." Mr. Shuster's explanation of the curious British meekness is that intimated by Sir Edward Grey in Parliament, "the general European situation." That is to say, the hope of receiving at least a benevolent neutrality from Russia in the apprehended event of a war with Germany induced the British Government to acquiesce in all the Russian procedures in Persia, how cynical and how scandalous soever. But the effect upon the Mohammedan mind concerning not only Christendom but Christianity of the transactions here narrated cannot be doubtful. As Mr. Shuster rather comically says of the Mohammedans of Persia: "They knew the general trend of the Decalogue," but he adds with force and grim suggestiveness: "What answer can the Christian world make to Mohammedanism to-day if a question is put as to the value of the Ten Commandments when the doctrine of 'Thou shalt not steal' is interpreted as it has been in the cases of Morocco, Tripoli and Persia?"

The Young Nietzsche.

After the appearance of the three bulky volumes which constitute the "Life of Nietzsche," by his sister, Elizabeth Foerster-Nietzsche, the idea occurred to the biographer that an abridged form of the work would be appreciated by a public largely outside of Germany. Prof. Holzer was selected as the man for the task of compression, as Mrs. Foerster-Nietzsche feared that she might be too merciful to her own text, but the worthy professor died and the lady set herself the heavy attempt. How well she has succeeded may be seen in the newly published "The Life of Nietzsche, by Frau Foerster-Nietzsche, Translated by Anthony M. Ludovici." (Sturgis & Walton Company, New York). It is a large volume of nearly 400 pages, printed in bold, clear type and adequately illustrated. The translation is first class Mr. Ludovici has had considerable experience as translator in the new edition of Nietzsche (Foulis, London; Macmillan, New York), projected and accomplished by the well known individualist and poet Dr. Oscar Levy of London. This present volume is the first, with the subtitle "The Young Nietzsche"; the second that will shortly follow is to be called "The Lonely Nietzsche." The first covers the years from 1844 to 1876, the second from the latter date to Nietzsche's death in 1900.

That no better biographer than his sister could have been found for the dead philosopher is the universal verdict. Loving him as she did, sympathetic with his thought, she nevertheless contrives to avoid the almost inevitable pitfall of those who write about their beloved ones. A distinct portrait is painted, without flattering traits. She knew her brother to have been a superior man and she also with feminine shrewdness divined his weak side. She is pardonably proud of her ancestry, for the most part of the clerical persuasion, and her treatment of the relations of Nietzsche with Wagner is tactful. She knew that in such a profound friendship give and take was necessary, and she also knew that neither Friedrich nor Richard was the sort of man who would ever make compromises. Hence the rupture of 1876, though the first cracks in the friendship showed earlier. Another thing, though Mrs. Foerster-Nietzsche is a remarkable woman, she keeps herself well in the background, favorite as she was of her brother. She was married to Dr. Foerster, the founder of the New Germany colony in Paraguay. On his death she returned home to write the history of the colony and devoted herself to the care of her sick brother. While it cannot be said that she exerted any influence upon his ideas, it must be remembered that she has been an ardent propagandist of these same ideas, his biographer, and his only consolation in the closing years, when blackest melancholy invaded his mind. A charming woman, and one out of the ordinary; a second Henrietta Renan in her sisterly devotion to the Nietzschian cause.

A point of interest to students of Stirner and Nietzsche is cleared up in this volume, "The Young Nietzsche." On page 173 we read: "The first notes of the philosophical essay, 'Teleology since Kant,' with which my brother had been busy during the March and April after his illness, are still in existence. It is possible that the stimulus of this work was derived by him from Albert Lange's 'History of Materialism,' which he read as soon as it appeared in 1866, and studied afresh in February, 1868." Now, here is more and indisputable evidence that Nietzsche had read Max Stirner, whose name, however, does not occur in his writings, he the most copious quoter from other men's work; furthermore, there are certain similarities of thought that prove the younger man to have had a knowledge of the older. He certainly recommended a pupil of his at Basel, now Prof. Baumgartner, to read Stirner. This was in 1874, and we first learned of it in a slim pamphlet of 116 pages (not mentioned by Mrs. Foerster-Nietzsche), by Albert Levy, entitled "Stirner et Nietzsche" (Paris, Société Nouvelle de Libraire et d'Edition, 1904). It is the Lange work that is the key to the riddle. In 1888 John Henry Mackay, the Scottish-German poet and anarch, for the first time read the "History of Materialism," and therein encountered the name of Max Stirner and his book "The Ego and its Own" ("Der Einzige und sein Eigenthum"). Mr. Mackay wrote a life of the then half forgotten anarch and, no doubt, Nietzsche was sent to his extraordinary theories through the same channel. There is no lack of Stirnerisms in the Nietzsche books, though they are purged of their violence and glorified by the radical aristocracy of the later and more poetic thinker.

I.

Friedrich Wilhelm Nietzsche was born October 15, 1844, at Roecken, near Lutzen, in Saxony. His father, a clergyman, who shortly after his son's birth fell down the parsonage steps, injuring his head so severely that he died within twelve months, is described as a man of noble and poetic nature, with a special talent for music, inherited by his son; though once described by his son as "a tender, lovable, morbid man," he belonged to a large and very healthy family, who mostly lived to an extreme old age, preserving their mental and physical vigor to the last. The Nietzsches were a proud, sincere folk, very clannish, looking askance at all who were not Nietzsches. "We Nietzsches hate lies" was one of their boasts. Nietzsche's mother, said to have been a charming woman and possessed of much physical vigor, was a clergyman's daughter. She was left a widow at the age of 24 and died at a ripe old age. The Oehler family, to which she belonged, was also very large, very healthy and very long lived; she was only 18 at her son's birth. According to Havelock Ellis "there seems to be no trace of insanity or nervous disorder at any part in the family history, as far back as it is possible to go." The Nietzsches and Oehlers were simply very intelligent, very high strung.

The sister's account of the children's early life is a very charming part of her record. She describes her first memories of the boy's pretty face, his long, fair hair, and large, dark, serious eyes. He could not talk until he was nearly three years old, but at four he began to read and write. He was a quiet, rather obstinate child, with fits of passion, which he learned to control at an early age; his self-control became so great that, as a boy, on more than one occasion he deliberately burned his hand to show that the act of Mucius Scævola was but a trifling matter.

The widowed mother went with her children to settle at Naumburg on the Saale with her husband's mother, a woman of fine character with views of her own, one of which was that children of all classes should first be brought up together. Little Fritz was therefore sent to the town school, but the experiment was not altogether successful. He was a serious child, fond of solitude, and was called "the little parson" by his comrades. "The fundamental note of his disposition," writes a schoolfellow in after life, "was a certain melancholy which expressed itself in his whole being." He avoided his fellows and sought beautiful scenery, as he continued to throughout life. At the same time he was a well developed, vigorous boy, who loved games of various kinds, especially those of his own invention. But, although the children lived to the full the fantastic life of childhood, the sister regretfully confesses that they remained models of propriety. "Fritz was a very pious child. He thought much about religious matters, and was always concerned to put his thoughts into practice." It is curious that, notwithstanding his instinctive sympathy with the Greek spirit and his philological aptitudes, he found Greek specially difficult to learn. At the age of ten appeared his taste for verse making, and also for music, and he soon began to show that inherited gift for improvisation by which he was always able to hold his audience spellbound. Even as a boy the future moralist made a deep impression on those who knew him. In Friedrich sincerity was a very deep rooted trait, and he exercised an involuntary educational influence on those who came near him.

In 1858 a place was found for him at Pforta, a school of almost military discipline. Here many of the lines of his future activity were definitely laid down. At an even earlier date, excited by the influence of Humboldt, he had been fascinated by the ideal of universal culture, and at Pforta his intellectual energies began to expand. Here also, in 1859, when a pianoforte edition of "Tristan und Isolde" was first published, Nietzsche became an enthusiastic Wagnerian, and even to the last "Tristan" remained for him "music par excellence." Here, too, he began those philological studies which led some years later to a professorship. But he worked at too rapid a gait and the immediate result of the strain was that during 1862, strong and healthy as the youth appeared, he began to suffer from headaches and eye troubles, cured by temporary removal from the school. When asked if Nietzsche was a victim to eye strain, at that time misunderstood by the majority of specialists, his sister answered in the affirmative. He remained extremely nearsighted and as Mr. Ellis tells us, it was only by an absurd error in the routine examination that, some years later, he was passed for military service in the artillery.

In the following year, 1863, Nietzsche met a schoolfellow's sister, an ethereal little Ber a girl, who for a while appealed to "the large, broad shouldered, shy, rather solemn and stiff youth." To this early experience, which never went beyond poetic "Schwarmerei," his sister is inclined to trace the origin of Nietzsche's view of women as fragile, tender little buds. Certainly there is no trace in his writings of the harsh misogyny of Schopenhauer, though in his autobiography, "Ecce Homo," he raps the "progressive woman" rather sharply, insisting that good cooking is greater than godliness in the sex. "All his life long," writes his sister, "my brother remained completely apart from either great passion or vulgar pleasure. His whole passion lay in the world of knowledge; only very temperate emotions remained over for anything else."

In later life he expressed his regret that every inclination to a feminine personality quickly changed to a tender friendship, however fascinatingly pretty the fair one might be.

He would expend much sympathy on unhappy lovers, yet he would shake his head, saying to himself or others: "All that over a little girl!" He fell in love, platonically of course, with handsome Hedwig Raabe, the actress, later the wife of Albert Niemann, the Wagner singer. And his sister further records that he actually proposed matrimony to a girl after their first or second meeting. But she was already engaged and the affair came to naught. That he was greatly attracted by Cosima Wagner, the brilliant daughter of Franz Liszt, is an open secret. But, as Mr. Ellis puts it, a peculiarly poignant and massive feeling for friendship was the strongest of his affective emotions. Otherwise intellect was all in all to him.

II.

Young Nietzsche left Pforten in 1863 with the most various and incompatible scientific tastes and interests (always excepting in mathematics, for which he never possessed any aptitude), but as he himself remarks, none that would fit him for any career. One point in regard to the termination of his school life is noteworthy: he chose Theognis as the subject of his valedictory dessertation. His meditations on this moralist and aristocrat, so contemptuous of popular rule, may have served as the starting point for some of his own later views on Greek culture. In 1864 he became a student at Bonn, and the year that followed was of special import in his inner development; he finally threw off the beliefs of his early youth; he discovered his keen critical faculty, and self-contained independence became a visible mark of his character, though always disguised by amiable and courteous manners. At Bonn his life seems to have been fairly happy, though he was by no means a typical German student. He spent much money, though it was chiefly on his artistic tastes—music and the theatre—or on little tours. No one could spend less on eating and drinking; like Goethe and like Heine, he had no love for tobacco or beer, and he was repelled by the thick, beery good humor of the German student. People who drink beer and smoke pipes every evening, he always held, were incapable of understanding his philosophy; for they could not possibly possess the clarity of mind needed to grasp any delicate or complex intellectual problem. He returned home from Bonn "a picture of health and strength, broad shouldered, brown, with rather fair, thick hair, and exactly the same height as Goethe" and then went to continue his studies at Leipsic.

At this time he chanced to take up on a bookstall a totally unknown work, entitled "Der Welt als Wille und Vortstellung" (The World as Will and Idea); in obedience to an unusual impulse he bought the book without consideration, and from that moment began an acquaintance with Schopenhauer, which for many years exerted a deep influence on his life. A year or two later Nietzsche met the other great god who shared with Schopenhauer his early worship. "I cannot bring myself to any degree of critical coolness before this music," he wrote in 1868, after listening to the prelude to "Meistersinger"; "every fibre and nerve in me thrills; it is a long time since I have been so carried away." A few weeks afterward he was invited to meet Wagner, and the account given by his sister has a touch of comedy in it. It is one of the most interesting pages of the biography. Of course, such disciples as Nietzsche were not often encountered by the master and he was not slow in perceiving it. He bound the impressionable young man to him with bonds of steel. Later he reaped the harvest in the shape of homage from the pen of Nietzsche. As for Schopenhauer, Nietzsche was his keenest critic, valuing him chiefly as, in opposition to Kant, "the philosopher of a reawakened classical period, a Germanized Hellenism." Schumann's music and long solitary walks aided in the recuperation of his spirit.

In 1869, when only in his twenty-sixth year and before he had taken a doctor's degree, he accepted the chair of classical philology at Basel, Switzerland. In 1871 appeared his first work, "The Birth of Tragedy"; it was the prelude to all his works. Just now is not the time to discuss this or his later writings; we are here concerned with the fact of his youth. Between 1873 and 1876 he wrote four essays—on David Strauss, the "Use and Abuse of History in Relation to Life," "Schopenhauer as Educator" and "Richard Wagner." At Basel he lived in close communion with Wagner and Frau Cosima, who at this time regarded him as the prophet of the music drama. Wagner urged him to marry a rich wife and travel. Havelock Ellis pertinently puts it: "He was still affected by a disorder which not even genius can escape in youth, he was still something of what we call a 'prig'; he had not outgrown 'the youthful Jesus in the Temple.'" "Your brother with his air of delicate distinction is a most uncomfortable fellow," said Wagner to the sister; "one can always see what he is thinking; sometimes he is quite embarrassed by my jokes, and then I crack them more madly than ever." Liszt is the same, adds Wagner, whose jokes were of an order not precisely to be described.

III.

Bearing all this in mind, one can imagine the impression made upon Nietzsche by the inaugural festival at Bayreuth for which he had just written an impassioned, yet philosophic, prologue. Wagner was absorbed in using all his considerable powers of managing men in finally vanquishing the difficulties in his way. To any one who could see the festival from the inside, as Nietzsche was able to see it, there were all the inevitable squabbles and scandals and comic contretemps which must always mark the inception of a great undertaking. And the people who were crowding to this "sacred consecration on the morning of battle" were aristocrats and plutocrats, bejewelled, corpulent and commonplace, headed by the old Emperor, anxious to do his duty, decorously joining in the applause as he whispered, "horrible, horrible!" to his aide-de-camp, and hurrying away as quickly as possible to the military manœuvres. Nietzsche, too, fled but returned from time to time. Characteristically naïve was his cry to his sister: "So that is the Ring! Why, it's grand opera and nothing else!" "Fritz," I said hesitatingly, "it was much more beautiful when you played these things on the piano and we used to imagine all the accompanying scenes in such glowing color." "Of course it was more beautiful," Fritz sadly replied. Against such exalted idealism as this not even the genius of Wagner could battle. The conception of the sanctity of Bayreuth, his personal reverence for Wagner were slipping away together, and at the same time he was forced to realize that the barbaric Germanism of this overpowering Nibelung music was not the music for him. His development would inevitably have carried him away from Wagner, but the festival brought on the crisis with a sudden clash. Nietzsche had finally conquered the mightiest of his ideals, and stood forever after free and independent of all his early gods; but the wounds of that victory were never closed to the last; a completely serene and harmonious conception of things, so far as Wagner was concerned, Nietzsche never attained.

It may well be that the change was also physical. The excitement of the festival precipitated an organic catastrophe, toward which he had long been tending. His sister finds the original source of this catastrophe in the Franco-Prussian war of 1870. He desired to serve his country as a combatant, but the Basel University would only allow him leave to wait upon the wounded. The physical and emotional overtension involved by his constant care of six wounded young men culminated in a severe illness, which led to a never ending train of symptoms, eye troubles, dyspepsia, headache, insomnia, which were perhaps aggravated by the reckless use of drugs. His faculty of attention was enormously overstrained by his prodigious mental labors. Dr. Ellis notes passages which indicate that Nietzsche himself was aware of a consuming flame within, and that from time to time he made efforts to check its ravages. That it was this internal flame which largely produced the breakdown is shown by the narrative of Nietzsche's friend Dr. Kretzer, who was with him at Bayreuth. It was evident that he was seriously ill. Kretzer tells us, utterly changed and broken down. His eye troubles were associated, if not with actual brain disease, at all events with a high degree of neurasthenia. At Bayreuth Nietzsche was forced to realize the peril of his condition as he had never realized it before. He could no longer disguise from himself that he must break with all the passionate interests. It was an essential measure of hygiene, almost a surgical operation. This is indeed how he has himself put the matter. He broke very thoroughly with his past, yet the break has been exaggerated, and he himself often helped to exaggerate it.

In the preface to "The Wagner Case" he said that it had been to him a necessary self-discipline to take part against all that was morbid within himself, against Wagner, against Schopenhauer, against all the impassioning interests of modern life, and to view the world, so far as possible, with the philosopher's eyes from an immense height. And again he speaks of Wagner's art as a beaker of ecstasy so subtle and profound that it acts like poison and leaves no remedy at last but flight from the siren's cave. The remedy seems to have been fairly successful. But the disease was in his bones. Impassioning interests that were far more subtly poisonous developed within him, and twelve years later flight had become impossible, even if he had been able to realize the need for it. Zarathustra had expelled Klingsor from his cave and from the company of his supermen. And Zarathustra, looming more gigantic every day, finally submerged the life and soul of his creator, as Frankenstein was destroyed by the monster of his own making.

Mrs. Foerster-Nietzsche closes her volume on the Bayreuth note. M. Schure, a well known French critical writer, has made a very convincing pen portrait of Nietzsche at this period. It seems that the philosopher was proud of his Polish origin, often speaking of one of his ancestors as a Pole, Nietzsky by name. His sister modestly disclaims any knowledge of the truth. Nietzsche related that at Sorrento he was often taken for a Pole by Polish visitors and saluted in their native tongue. Schure, too, must have noted a Slavic nuance. He wrote: "I was struck both by the superiority of his intellect and the strangeness of his face. A broad forehead, short hair brushed back, the prominent cheekbones of the Slav. The heavy mustache and the bold outlines of the face would have given him the bold aspect of a cavalry officer if it had not been for his timid and haughty air. The musical voice and slow speech indicated the artist's organization, while the circumspect meditative carriage was that of a philosopher. Nothing more deceptive than the apparent calm of his expression. The fixed eye revealed the painful travail of thought; it was at once the eye of an acute observer and a fanatical visionary. The double character of this gaze produced a disquieted and disquieting impression, all the more so since it seemed to be always fixed on a single point. In moments of effusion this gaze was softened to a dreamlike sweetness, but soon became hostile again." This picture, adds Ellis, is confirmed by Nietzsche's sister, who also refers to his "unusually large, beautiful and brilliant eyes."

THE GAME OF AUTHORSHIP.

One View of It as a Thrilling, Legitimate, Chancy Undertaking.

An unusual view of authorship is contained in the following letter, which recently was contributed to the literary section of the Chicago *Evening Post*.

To the Editor—SIR: It's a game the authors play; a fair, legitimate, thrilling game, and the playing of it runs something like this:

A writer discovers some truth, one that is living, vital and essential to the further progress of the race. This truth belongs to him who learns of its existence. It may have obtruded itself into his consciousness some night when he pored over some piece of ancient wisdom; it may have impressed itself upon his mind on a cold, bleak day when he heard the voices of others chanting "Earth to earth and dust to dust" above the grave of his beloved.

And the truth pursues him. In a thousand different ways it says: "Tell me to the world! Loose me from the bonds of silence! Release me from the Book of Vanished Wisdom!" And finally, quite as much to get rid of his too importunate guest as from any exalted idea of helping humanity the man puts the truth into a story.

And then come the book reviewers. They speak of the artistic excellence, the admirable style, the vocabulary; in short, they show how well trained they are in their work, and the truth—the beautiful truth—for which the book was written quite escapes them.

And the author reads and smiles and says to himself: "They never got the idea at all. That truth is still unmined ore. I'll tell it again and see if they'll find it this time."

Something of this sort must have happened to Frances Hodgson Burnett when she wrote "The Dawn of a To-morrow." And in line with this thought she may have said to herself: "I'll tell it again to children this time. They're often quicker to catch ideas than are grown people." And then she wrote "The Secret Garden."

And the truth, rarely beautiful before, blossomed out into a tangle of loveliness in this her latest and greatest work, until there's scarce a page in the book which is not radiated by its exquisite beauty.

HEINE'S TOMB.

Poet's Grave Helpful to Youthful Lovers of Paris.

Paris correspondence London Daily News and Leader.

The tomb of Heinrich Heine in the Montmartre Cemetery is now being put to a use which surely the great poet, lover and writer of so many plaintive love poems that he was would not grudge it.

If you take a walk in the cemetery in the neighborhood of the German poet's grave you may chance to see a young man approach the tomb, take from his breast pocket a letter and place it reverently in some receptacle in the stone. If you wait until he has left the spot and then examine the grave you will be surprised to find at the base of the tombstone a small iron box containing a number of such letters.

You will be sorely tempted to see what they contain, but you will respect the sanctity of the letter box and resist the temptation. You will make innumerable conjectures as to the meaning of this correspondence. Do the young poets of Montmartre do homage to Heinrich Heine by offering him thus their own compositions? you will ask yourself.

While you are occupied in trying to solve the puzzle, perhaps another young man will appear. He will bend down and take a letter from the box—not the same letter, a delicate pink envelope, scented perhaps—and unconscious of your presence he will raise it to his lips. The mystery is explained. Heinrich Heine's tomb is a secret poste restante, an absolute necessity for the youth of Paris in these days when the authorities talk of forbidding minors to receive poste restante letters in the post offices unless they are opened before the eyes of parents or guardians.

Prince of the Poets.

From the London Evening Standard.

The French poet Léon Dierx was found lying dead upon his bed by his landlady. Last Sunday he accompanied Messrs Henri de Regnier, Victor Margueritte, and other men of letters to the house where the poet Stéphane Mallarmé used to live, and read a poem which he had written in honor of the anniversary. On Monday he left the café at 11, and as he passed the concierge said: "Ah, well! I must be going to rest—if only I need not wake again!"

The good woman scolded him for saying such things, and soon after his brother called and stayed with him till 2 in the morning. Yesterday he was discovered lifeless in his room, his last wish being thus fulfilled. Léon Dierx was 74 years old. In 1901, after the death of Mallarmé, the young poets elected him their "Prince," though he was not a candidate for that honor.

Author Pleaded Own Case.

From the Topeka Capital.

Miss Lizzie Wooster, a Mitchell county girl, had pluck and it made her rich. Seeing the defects of the old fashioned school primer, she originated a new one. The publishing companies used it, but on technical grounds refused to pay her a royalty. Made indignant by this injustice and being unable to get satisfaction in the court, she hit upon a remarkably plucky plan. She went to a law school and settled down to a regular course in law.

She was graduated, admitted to the bar, mastered every detail of her own case and then went after the book companies again, pleading her own case, and she won. She is the author of other books that are being used in many parts of the United States. Her headquarters are now in Chicago.

A Memory of Bacon.

From the Westminster Gazette.

Mr. Balfour will to-morrow unveil the statue of Bacon which the Benchers have erected in Gray's Inn. In the fashioning of Gray's Inn Gardens Bacon played a considerable part. The records of the Inn show that in 1597 it was ordered that "the summe of £7 15s. 4d. due to Mr. Bacon for planting of trees in the walkes be paid next terme."

There is evidence that Raleigh, just before his last voyage to America, had a long conversation with Bacon in the walkes. On the northwest side of the garden there is a catalpa tree which is believed to have been planted by Bacon. "It is," says the historian of the Inn, "one of the oldest in England and may well have been brought from its native soil by Raleigh."

Poet's Hope.

From the Catholic Standard and Times.

"Cheer up, dear," said the poet's wife, looking up at him over her evening paper, "there are good times coming."

"What is it now?" inquired the poor poet.

"Here's a piece about an old manuscript poem of Shakespeare's selling the other day for $2,000."